the very moment when he treats her tyrannically? Nature never dictated such insincerity;—and, though prudence of this sort be termed a virtue, morality becomes vague when any part is supposed to rest on falsehood. These are mere expedients, and expedients are only useful for the moment.

Let the husband beware of trusting too implicitly to this servile obedience; for if his wife can with winning sweetness caress him when angry, and when she ought to be angry, unless contempt had stifled a natural effervescence, she may do the same after parting with a lover. These are all preparations for adultery; or, should the fear of the world, or of hell, restrain her desire of pleasing other men, when she can no longer please her husband, what substitute can be found by a being who was only formed, by nature and art, to please man? what can make her amends for this privation, or where is she to seek for a fresh employment? where find sufficient strength of mind to determine to begin the search, when her habits are fixed, and vanity has long ruled her chaotic mind?

But this partial moralist recommends cunning systematically and plausibly.

'Daughters

'Daughters should be always submissive; 'their mothers, however, should not be in-'exorable. To make a young person tract-'able, she ought not to be made unhappy; 'to make her modest she ought not to be 'rendered stupid. On the contrary, I should 'not be displeased at her being permitted to 'use some art, not to elude punishment in 'case of disobedience, but to exempt herself 'from the necessity of obeying. It is not 'necessary to make her dependence burden-'some, but only to let her feel it. Subtilty 'is a talent natural to the sex; and, as I am 'persuaded, all our natural inclinations are 'right and good in themselves, I am of opi-'nion this should be cultivated as well as the 'others: it is requisite for us only to prevent 'its abuse.'

'Whatever is, is right,' he then proceeds triumphantly to infer. Granted;—yet, perhaps, no aphorism ever contained a more paradoxical assertion. It is a solemn truth with respect to God. He, reverentially I speak, sees the whole at once, and saw its just proportions in the womb of time; but man, who can only inspect disjointed parts, finds many things wrong; and it is a part of the

system,